

Notes on the Greek New Testament Day 174 – June 23rd – Acts 15:1-35

Works frequently referenced in these notes on Acts

Bruce, FF, *The Acts of the Apostles*, London, 2nd ed. 1952

Polhill, John B, *Acts: The New American Commentary*, Nashville, 1992

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The Council at Jerusalem, 15:1-29

In his commentary on the Greek Text of Acts, Bruce includes the following valuable outline of the circumstances which gave rise to the Jerusalem Council and its outcome:

"As time went on, the problems raised by the presence of Gentiles in the Church could not be avoided. For those to whom the Church was but another party within the Jewish fold, the answer was simple enough: Gentiles should be admitted into the Church in the usual manner in which proselytes were adopted into the Jewish commonwealth, by circumcision and obedience to the whole Mosaic law (see on 2:10). It is clear, however, that outside Jerusalem these conditions had not been insisted on. Peter had learned the lesson that no man should be called common or unclean (10:28); he had seen that God was as ready to accept believing Gentiles as believing Jews, and there is no suggestion that the necessity or even desirability of circumcision was urged upon Cornelius. The church at Antioch seems to have adopted the liberal attitude from the first, and the churches formed in Asia Minor during the missionary tour of Paul and Barnabas included not only Jews but an even greater number of Gentiles, who were not required to be circumcised or otherwise to observe the Mosaic law. There were, indeed, some Jews who thought that the actual rite of circumcision might be neglected, provided that its spiritual significance were appreciated, but the vast majority, including even so liberal a Jew as Philo, insisted on circumcision as indispensable; and this was no doubt the attitude of the rank and file of Jewish believers in Jerusalem. Unless, therefore, the problem were ventilated and thoroughly discussed and decided, there was grave danger of a division between the churches of Jerusalem and Judaea on the one hand and the more liberal church of Antioch with its daughter churches on the other.

"The danger was increased by the action at Antioch of some emissaries from the Jerusalem church. These exceeded the terms of their commission and took matters into their own hands by insisting that circumcision and obedience to the Mosaic law were necessary to salvation. Such men would naturally refuse all social intercourse with uncircumcised persons, and this included common participation in the Eucharist. They thus introduced an awkward situation into the church at Antioch in regard both to the fundamental question of the way of salvation and to the practical question of fellowship between Jewish and Gentile believers. Some who would have refused to compromise on the fundamental question were disposed to give way on the other. Thus Peter, who (according to the view here taken of the relation between Ac. and Gal.) was in Antioch at the time, had eaten freely with Gentile Christians before the arrival of these Jerusalem emissaries, but after they came, he withdrew from Gentile society and ate with Jews only, thus appearing to forget the lesson he had learned at Joppa and Caesarea. The example of Peter's concession was bound to have a most disastrous effect on other Jewish Christians: even Barnabas, who had just returned with Paul from their first missionary journey, was inclined to follow his example. Paul was clear-sighted enough to see that in the long run the concession on the question of fellowship compromised the fundamental principle of salvation by grace. Ultimately, the only valid reason for making circumcision a condition of social intercourse was if it was necessary for salvation. Peter's concession was the thin end of the wedge; refusal to have fellowship at table with uncircumcised believers would be followed ere long by refusal to admit them to church fellowship or to regard them as really saved. No wonder, then, that Paul withstood Peter to his face, for his behaviour logically implied that circumcision, even if not a condition of salvation, was none the less necessary in practice.

"This was the situation which the apostles and elders at Jerusalem met to discuss with the delegates from Antioch. It was decided that no such conditions were to be imposed on Gentile Christians, as necessary either for salvation or for fellowship with their Jewish brethren. Peter, on whom Paul's rebuke had evidently had the desired effect, reminded the council how God had shown His will in the conversion of Cornelius: Barnabas and Paul related how He had blessed Gentiles during their recent

tour, and James, in his summing-up, agreed that as God had clearly chosen Gentiles as well as Jews, they must not impose on Gentile believers conditions which God had obviously not required of them.

"There remained, however, the practical difficulty that in most of the churches Gentile believers had to live alongside Jews, who had been brought up to venerate certain food-laws and to refrain as far as possible from intercourse with Gentiles (see on 10:28). While there was no more question of requiring Gentile Christians to be circumcised and to keep the Mosaic law, these would do well to respect the scruples of their weaker Jewish brethren (all of whom could not be expected to become as emancipated as Peter or Paul), provided that there was no compromise on matters of principle. Hence the *modus vivendi* recommended to the Gentile Christians in the apostolic decree. Probably it was on much the same lines as the terms on which synagogues of the Dispersion found it possible to have some measure of intercourse with 'God-fearing' Gentiles – abstention from everything that savoured of idolatry and from meat from which the blood had not been completely drained, and conformity to the high Jewish code of relations between the sexes.

"There is no good reason to suppose that Paul would have found the decree objectionable; where no compromise of principle was involved, he was the most conciliatory of men (cf. 16:3; 21:26; 1 Cor. 9:19 ff.). In his epistles he himself urges that those who are strong in faith should voluntarily restrict their liberty in food and other matters, to avoid offending those with weaker consciences (cf. Rom. 14:1-15:6; 1 Cor. 8)."

Verse 1

Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφοὺς ὅτι Ἐὰν μὴ περιτμηθῆτε τῷ ἔθει τῷ Μωϋσέως, οὐ δύνασθε σωθῆναι.

κατελθόντες Verb, aor act ptc, m nom pl
κατερχομαι come down

ἀπο τῆς Ἰουδαίας Bruce writes, "We gather from v.24 and Gal 2:12 that they had some commission from the Jerusalem church, the terms of which they exceeded in the conditions they tried to impose."

διδασκῶ teach
περιτμηθῆτε Verb, aor pass subj, 2 pl
περιτεμνω circumcise
ἔθος, οὐς n custom, practice
σωζω save, rescue, heal

Verse 2

γενομένης δὲ στάσεως καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρναβᾶ πρὸς αὐτοὺς ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρναβᾶν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ζητήματος τούτου.

στασις, εως f dispute, argument
ζητησις, εως f discussion, debate,
controversy

ὀλιγος, η, ον little, small; pl. few; adv.
ὀλιγον a little, only a little
τασσω appoint, designate, set aside,
command, direct
ἄλλος, η, ο another, other
ζητημα, τος n controversial question, point
of disagreement

Verse 3

οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν τε Φοινίκην καὶ Σαμάρειαν ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν, καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς.

προπεμφθέντες Verb, aor pass ptc, m nom pl
προπεμνω send on one's way, help on
one's way

διερχομαι pass through, go over, go
through, go

ἐκδιεγομαι tell or relate (fully)
ἐπιστροφη, ης f conversion
μεγας, μεγαλη, μεγα large, great

Polhill says, "It could almost be described as a "campaign trip," since most of these congregations would likely be sympathetic with their viewpoint that Gentiles should not be burdened with circumcision and the Torah."

Verse 4

παραγενόμενοι δὲ εἰς Ἱεροσόλυμα παρεδέχθησαν ἀπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ θεὸς ἐποίησεν μετ' αὐτῶν.

παραγίνομαι see 14:27

παραδέχθησαν Verb, aor pass indic, 3 pl
παραδεχομαι accept, receive, welcome

Polhill says that Peter would have been the representative of the apostles and James of the elders.

ἀναγγελλω tell, report, inform, proclaim,
preach

ὅσος, η, ον as much as, how much

Cf. 14:27.

Verse 5

ἐξανέστησαν δὲ τινες τῶν ἀπὸ τῆς αἵρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες ὅτι δεῖ περιτέμνειν αὐτοὺς παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.

ἐξανέστησαν Verb, 2 aor act indic, 3 pl
ἐξανιστημι intrans stand up
αἵρεσις, εως f religious party, faction
πεπιστευκότες Verb, perf act ptc, m nom pl
πιστευω
δει impersonal verb it is necessary
παραγγελλω command, instruct
τηρεω keep, observe, maintain

Cf. 21:20 which refers to the 'zealots for the law'. Bruce says, "It is not certain that these Pharisees went quite so far as the Judaizers of v.1; their meaning may have been that circumcision and observance of the law were necessary not indeed for salvation, but for recognition by and fellowship with Jewish Christians."

Verse 6

Συνήχθησάν τε οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.

συνήχθησάν Verb, aor pass indic, 3 pl
συναγω gather, gather together
πρεσβυτερος, α, ον elder, eldest

Apparently other members of the church were present (cf. vv. 12,22) though the discussion and decisions rested with the leadership.

ἰδεῖν Verb, aor act infin ὄραω trans see

The use of ἰδεῖν is colloquial here as in the English equivalent, 'to see about this matter'.

Verse 7

πολλῆς δὲ ζητήσεως γενομένης ἀναστάς Πέτρος εἶπεν πρὸς αὐτούς: Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ἐν ὑμῖν ἐξελέξατο ὁ θεὸς διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ πιστεῦσαι,

ζητησις, εως f discussion, debate, controversy
ἐπισταμαι know, understand
ἀρχαιος, α, ον old, ancient, former; ἀφ' ἡμερῶν ἀρχαίων 'some time ago'

Perhaps some ten years earlier.

ἐξελέξατο Verb, aor midd dep indic, 3 s
ἐκλεγομαι choose, select
στομα, τος n mouth

Verse 8

καὶ ὁ καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς δοῦς τὸ πνεῦμα τὸ ἅγιον καθὼς καὶ ἡμῖν, καρδιογνώστης, ου m knower of hearts

Cf. 1:24.

μαρτυρεω bear witness, testify, affirm
δοῦς Verb, aor act ptc, m nom s διδομι
ἅγιος, α, ον holy, consecrated

Cf. 10:47; 11:17.

Verse 9

καὶ οὐθὲν διέκρινεν μεταξύ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθάρισας τὰς καρδίας αὐτῶν.

οὐθεις, οὐθεμια, οὐθεν equivalent to οὐδεις, οὐδεμια, οὐδεν no one, nothing
διέκρινεν Verb, aor act indic, 3 s διακρινω
judge, make a distinction between
μεταξυ between, among
καθαρίζω cleanse, make clean, purify

Cf. Ps 24:4 (LXX 23); 51:12 (LXX 50).
"Peter undoubtedly was thinking of his vision: 'Do not call anything impure that God has made clean' (10:15). For the Jew circumcision was a mark of sanctity and purity, of belonging to God's people and being acceptable to him. But in Cornelius God had shown Peter that true purity comes not by an external mark but by faith." Polhill

Verse 10

νῦν οὖν τί πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι; πειραζω test, put to the test, tempt
ἐπιτιθημι place on, place

An exegetical infinitive, explaining the manner of their tempting God, 'why do you tempt God by putting ...'

"God had declared his satisfaction with the Gentiles' faith by giving them the Spirit; to impose conditions in addition to the one that satisfied God would be 'tempting' him." Bruce

ζυγος, ου m yoke, balance scale

Cf. Mt 23:4; Lk 11:46; Gal 5:1 and by contrast, of Christian discipleship, Mt 11:29f.

τραχηλος, ου m neck
οὔτε not, nor (οὔτε ... οὔτε neither ... nor)
ἰσχύσαμεν Verb, aor act indic, 1 pl ἰσχυω be strong, be able
βασταζω carry, bear, endure

Verse 11

ἀλλὰ διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πιστεύομεν σωθῆναι καθ' ὃν τρόπον κἀκεῖνοι.

πιστεύομεν σωθῆναι either:

- i) 'we believe we shall be saved',
- ii) 'we believe we have been saved', or,
- ii) 'we believe (so as) to be saved'.

Bruce thinks the last of these the best.

τροπος, ου m way, manner; καθ' ὃν τ. as,
just as

καὶ ἐκεῖνος, η, ο contraction of και ἐκεῖνος
and that one, and he, that one also

"Peter has quite recovered from his lapse at Antioch (Gal 2:11ff.). To suppose that his lapse was later than the Council is to make him guilty in Ramsay's words, of 'meaningless tergiversation'." Bruce

Verse 12

Ἐσίγησεν δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρναβᾶ καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν.

σιγαω keep silent, be silent
πληθος, ους n crowd, multitude

Note the reversion to the order Βαρναβᾶ καὶ Παύλου in the Jerusalem context.

ἐξηγεομαι tell, relate, explain
ὅσος, η, ον as much as, how much
σημειον, ου n miraculous sign, sign,
miracle

τερας, ατος n wonder, object of wonder
ἔθνεσιν Noun, dat pl ἔθνος, ους n nation,
people; τα ἔ. Gentiles

Verse 13

μετὰ δὲ τὸ σιγήσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων· Ἄνδρες ἀδελφοί, ἀκούσατέ μου.

ἀπεκρίθη Verb, aor midd dep indic, 3 s
ἀποκρινομαι answer, reply, say

On James, cf. 12:17; 21:18; 1 Cor 15:7; Gal 1:19; Jas 1:1.

Verse 14

Συμεὼν ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς ἐπισκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ.

ἐξηγήσατο Verb, aor midd dep indic, 3 s
ἐπισκεπτομαι visit, care for, be concerned
about

This verb is used of providential visitation in Lk 1:68, 78; 7:16.

λαος is commonly used of the Jewish people in contrast to ἔθνος of Gentiles. Here it is used of the Christian community, now made up of Gentiles as well as Jews.

ὄνομα, τος n name

Verse 15

καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται·

συμφωνεω be in agreement with, agree

'Prophets' here means the book of the twelve prophets.

γέγραπται Verb, perf pass indic, 3 s γραφω

Verse 16

Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω καὶ ἀνορθώσω αὐτήν,

The quotation is from Amos 9:11f.

ἀναστρεφω return
ἀνοικοδομεω rebuild
σκηνη, ης f tent, temporary shelter,
tabernacle, dwelling place

Bruce writes, "The Church is the legitimate continuation and fulfilment of the old Church of Israel: this is implied in the use of the term λαος (v.14) and ἐκκλησια (v.11, 7:38), and in Paul's metaphor of the olive tree (Rom 11:13ff). The literal reference of the prophecy of Amos is to the restoration of the undivided kingdom of Israel, as in the reign of David."

πεπτωκυῖαν Verb, perf act ptc, f acc s πιπτω
fall, fall down

κατεσκαμμένα Verb, perf pass ptc, n nom/acc
pl κατασκαπτω demolish
ἀνορθωω restore, rebuild

Verse 17

ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, λέγει κύριος ποιῶν ταῦτα

ὅπως (οἱ ὅπως ἂν) that, in order that
ἐκζητήσωσιν Verb, aor act subj, 3 pl
ἐκζητεω seek or search diligently
καταλοιπος, ον rest, remaining
ἐπικέκληται Verb, perf pass indic, 3 s
ἐπικαλεω call, name, surname

Verse 18

γνωστὰ ἀπ' αἰῶνος.

γνωστος, η, ον known, what can be known

These things were God's plan from the beginning.

Verse 19

διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν θεόν,

"James acts more or less as chairman; he winds up the debate, and formulates the motion which he puts to the meeting." Bruce

διο therefore, for this reason
παρενοχλεω add extra difficulties

Note the force of the present tense, 'to stop troubling'.

ἐπιστρεφω turn back, return, turn

Verse 20

ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος·

ἐπιστεῖλαι Verb, aor act infin ἐπιστελλω
write, instruct by letter

"It has already been decided that no additional conditions are to be laid down for the admission of the Gentiles to the church, and the question that remains is the practical one of social intercourse between Jewish and Gentile Christians (including joint participation in the Lord's Supper), and of concessions which Gentiles are to be invited to make to avoid scandalising their weaker Jewish brethren."
Bruce

ἀπεχω midd. abstain from, avoid
ἀλισγημα, τος n defilement
εἶδωλον, ου n idol

Explained in v.29 and 21:25 as εἰδωλοθυτα 'things offered in sacrifice to idols'.

πορνεία, ας f sexual immorality

Bruce says, "It seems strange to find an injunction against fornication coupled with food regulations. Illicit sexual relations were, however, regarded very lightly by the Greeks, and πορνεία was closely associated with several of their religious festivals. Here the word should probably be taken in a special sense, of breaches of the Jewish marriage law (Lev. 18), which was taken over by the church." The word is omitted from a few MSS. Perrot suggests that the decrees were designed to give social identity to Gentiles as Christians alongside Jewish Christians.

πνικτος, ν, ον strangled (of animals killed for food without draining the blood)

Cf. v.29; 21:25.

Verse 21

Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγνωσκόμενος.

ἐκ γενεῶν ἀρχαίων 'from ancient times'

I.e. from time immemorial.

ἀναγινωσκω read, read in public worship

The construction of this verse in the Greek is awkward. The ἔχει belongs with the subject, Moses, and governs the first participial clause, the whole phrase then being qualified by the participial clause at the end – as literally translated in the AV, "For Moses of old times hath in every city them that preach him, being read in the synagogues every Sabbath day."

The force of these words, and particularly of the γαρ, is also unclear. The argument may be one of the following:

- i) Since Jews are to be found everywhere, their scruples are to be respected;
- ii) Since Moses is preached everywhere, the lesser demands placed upon the Gentiles represent no threat to the Law;
- iii) There is no need to include instruction on the moral law since Moses is preached everywhere.

Verse 22

Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρναβᾷ, Ἰούδαν τὸν καλούμενον Βαρσαββᾶν καὶ Σιλᾶν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς,

τοτε then, at that time

ἔδοξε Verb, aor act indic, 3 s δοκεω think, suppose

Impersonal 'it seems good'.

ἐκλεγομαι choose, select

ἡγεομαι lead, rule (ὁ ἡ. leader, ruler)

Cf. Heb 13:7,17,24.

Silas later accompanied Paul on his second missionary journey and is mentioned nine times in 15:40-18:5. Hence, in all of Paul's missionary activities, persons from the church at Jerusalem played a key role.

Verse 23

γράφαντες διὰ χειρὸς αὐτῶν· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν χαίρειν.

χειρ, χειρος f hand, power

πρεσβυτεροι ἀδελθοι 'elder brethren'

The only occurrence of this phrase in the NT.

Antioch was the chief town of the united province of Syria and Cilicia. The implication seems to be that, as the gospel message spread from the town to the surrounding areas so the city was seen to be the centre of influence over the scattered congregations.

χαρω rejoice, be glad; imperat used as a greeting

χαρειν a common form of Greek salutation, cf. Jas 1:1.

Verse 24

ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν
ἐξεληθόντες ἐτάραξαν ὑμᾶς λόγοις
ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν οἷς οὐ
διεστείλάμεθα,

ἐπειδὴ since, because, for
ἐξεληθόντες Verb, aor act ptc, m pl nom
ἐξερχομαι

Cf. Gal 2:12.

ταρασσω trouble, disturb, frighten, stir up
ἀνασκευάζω disturb, unsettle, upset
διεστείλάμεθα Verb, aor midd indic, 1 pl
διαστελλομαι order, command

"If they went to Antioch on some official business, as Gal 2:12 suggests, they exceeded the terms of their commission by urging the necessity of circumcision." Bruce

Verse 25

ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν
ἐκλεξαμένοις ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν
τοῖς ἀγαπητοῖς ἡμῶν Βαρναβᾶ καὶ Παύλῳ,

δοκεω see v.22
ὁμοθυμαδὸν adv with one mind, by
common consent, together

The unanimity of the Jerusalem church is emphasised. Those who have unsettled the Gentiles are not to be considered as a legitimate party within the church.

ἐκλεγομαι see v.22.
ἀγαπητος, η, ον beloved

The letter emphasises that Barnabas and Paul, and their ministry, are held in high regard.

Verse 26

ἄνθρωποι παραδεδωκόσι τὰς ψυχὰς αὐτῶν
ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ.

παραδεδωκόσι Verb, perf act ptc, m dat pl
παραδιδωμι hand over

Here has the sense of 'devoted (or even risked) their lives'.

Verse 27

ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σιλᾶν, καὶ
αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά.

ἀπεστάλκαμεν Verb, perf act indic, 1 pl
ἀποστελλω send, send out

Bruce calls this an "Epistolary perfect; the tense indicates the viewpoint of the readers, not of the writers."

ἀπαγγελλω announce, proclaim

"An example of the use of the present participle to denote purpose. In classical Gk. the fut. ptc. was used in this way, but it was decaying by this time." Bruce

τὰ αὐτά 'the same things'

Verse 28

ἔδοξεν γὰρ τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν
μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν
τούτων τῶν ἐπιτάγες,

δοκεω think, suppose
ἅγιος, α, ον holy, consecrated
πλειων, πλειον οἱ πλεον more
ἐπιτίθεσθαι Verb, pres midd infin ἐπιτιθημι
place on, place
βαρος, ους n burden, weight
πλὴν prep with gen. except, but, besides
ἐπιτάγες adv necessarily; τὰ ἐ, the
necessary things

Verse 29

ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ
πνικτῶν καὶ πορνείας· ἐξ ὧν διατηροῦντες
ἑαυτοὺς εὖ πράξετε. ἔρρωσθε.

Compare Verse 20 for vocabulary and content in this verse.

εἰδωλοθυτον, ου n meat offered to idols
διατηρεω keep
εὖ adv well; well done!
πράξετε Verb, fut act indic, 2 pl παρασσω
practice, do

εὖ πράξετε the phrase commonly means 'you will prosper' but here may have the more literal sense, 'do right'.

ἔρρωσθε Verb, perf pass imperat, 2 pl
ῥωννυμαι be healthy; pf imperat (used
as conclusion of a letter) farewell, good-
bye

Verse 30

Οἱ μὲν οὖν ἀπολυθέντες κατήλθον εἰς
Ἀντιόχειαν, καὶ συναγαγόντες τὸ πλῆθος
ἐπέδωκαν τὴν ἐπιστολήν·

ἀπολυω release, set free, send away
πληθος, ους n crowd, multitude

Here of the assembled church at Antioch.

ἐπέδωκαν aor ἐπιδιδωμι give, hand,
deliver, give up

Verse 31

ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει.

ἀναγνόντες Verb, aor act ptc, m nom pl
ἀναγιωσκω see v.21
ἐχάρησαν aor χαίρω see v.23
παρακλησις, εως f encouragement, help,
counsel

Verse 32

Ἰούδας τε καὶ Σιλᾶς, καὶ αὐτοὶ προφηῆται ὄντες,
διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφοὺς
καὶ ἐπεστήριξαν·

καὶ αὐτοὶ προφηῆται 'they themselves also being prophets'.

παρακαλεω exhort, encourage, urge

Judas and Silas added their words of encouragement/ exhortation to those contained in the letter. See 1 Cor 14:3 for connection between prophecy and encouragement = building up.

ἐπιστηρίζω strengthen

Verse 33

ποιήσαντες δὲ χρόνον ἀπελύθησαν μετ'
εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς
ἀποστείλαντας αὐτούς.

ποιήσαντες δὲ χρόνον 'having spent some time'

ἀπελύθησαν Verb, aor pass indic, 3 pl

ἀπολυω see v.30

εἰρηνη, ης f peace

Verse 34

The Western Text (C D 33 614 al g hcl* sah arm eth) include (with variations) the words ἐδοξεν δε τῷ Σιλᾶ ἐπιμειναι αὐτου, μονος δε Ἰουδας ἐπορευθη. Bruce comments, "The insertion, which contradicts ver 33, was no doubt intended to explain why Silas appears again at Antioch in ver 40; as, however, the plain sense of ver 33 is that both Judas and he returned to Jerusalem, we must infer that Silas later came back from Jerusalem to Antioch."

Verse 35

Παῦλος δὲ καὶ Βαρναβᾶς διέτριβον ἐν
Ἀντιοχείᾳ διδάσκοντες καὶ εὐαγγελιζόμενοι
μετὰ καὶ ἐτέρων πολλῶν τὸν λόγον τοῦ
κυρίου.

διατριβω remain, stay

διδασκω teach

εὐαγγελιζω act. and midd proclaim the good news

καὶ ἐτέρων πολλῶν – the church at Antioch seems to have had a surfeit of gifted teachers, cf. 13:1.